CATHOLIC ·ACTION·

Vol. XXVII, No. 3 March, 1945

THE BOND OF CHARITY

BY ELIZABETH M. LYNSKEY, PH.D.

FROM SERVICE MAN TO CIVILIAN
N.C.C.W.: TWENTY-FIVE YEARS
PUNISHMENT OF WAR CRIMINALS
TOWARD A NEW FAMILY CONSCIOUSNESS
SHARING N.C.C.M.'S RADIO APOSTOLATE
FEDERAL AID TO EDUCATION
COMPULSORY MILITARY TRAINING
MANY ARE THE CHILDREN . . .

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 20c

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

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LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 5,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the Blue Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

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Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N.W., Washington 5, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N.W.
WASHINGTON 5, D. C.

Subscription Rates
$2.00 per year; $2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVII, No. 3 MARCH, 1945

OUR COMMON CATHOLIC INTERESTS

BECAUSE of the intense and widespread interest aroused by the current disruptive controversy over the punishment that should properly be meted out to Axis war criminals, the *N. C. W. C. News Service* requested Monsignor John A. Ryan, D.D., director of the Social Action Department of the N. C. W. C., to prepare a formal statement on the subject for distribution to the Catholic press of the United States. Monsignor Ryan's timely and very scholarly treatise, which was released on February 5, 1945, is a closely-knit summary of traditional Catholic teaching on the right and the duty of the State to exercise punitive justice against war criminals.

The Question of Punishment of War Criminals

Monsignor Ryan is careful at the outset to define clearly the two principal groups of war criminals who will have to be tried and punished by the officials of the United Nations in charge of Germany and Japan after the fighting has ceased: 1.) "those morally responsible for beginning and continuing the war;" 2.) "those who have committed unspeakable injustices against the civilian populations" of the occupied countries.

These two groups, he says, comprise an enormous number of individuals, but, despite the formidable difficulties involved in punishing them adequately, they should, "so far as is humanly possible, be compelled to expiate their crimes, according to the standards of retributive justice."

There are some who may argue that the acknowledged crimes of these two groups should be condoned and pardoned. This argument, in the opinion of Dr. Ryan, must be decided ultimately on the basis of facts. If the wholesale or general forgiveness of crimes committed by the Axis powers would promote the international common good, the State should pardon them. It should pardon them, he says, even though its action would seem to "leave guilt unpunished, and the injury to the moral law unrepaired. . . ." These requisites, he affirms, may be left to God. For the "State possesses no direct authority over the moral order as such." The essential duty of the State is the promotion of the common good, whether national or international, and "only in so far as its punitive ordinances incidentally or implicitly bring about restoration of the moral order, is the latter a function of the State."

Dr. Ryan himself, however, rejects as "irrational, even fantastic" the suggestion that the forgiveness of these criminals would promote the international common good. He concludes, therefore, that "all the Axis criminals should receive those kinds and amounts of punishment which would be best calculated to prevent them and deter others from inflicting similar injuries upon their fellow men."

So much for the *end* or the *purpose* of the State in inflicting punishment on criminals of war. The *measure* of this punishment "in the particular culprit is the degree in which he has violated the moral law, the amount of his moral guilt."

When he comes to apply the foregoing prin-

ciples, Dr. Ryan makes a further distinction between three different groups of people in the Axis nations. 1.) He rejects the opinion, which is held by some more or less prominent writers, that "dire penalties should fall upon the entire enemy peoples, especially the Germans." Such wholesale punishment, he argues, would in all probability be neither practicable nor conducive to the promotion of the common international good. At the most, he would agree that "certain inconveniences and disabilities . . . might reasonably be imposed for a time upon a whole people as measures of protection and prevention, but they need not and should not be regarded as formally punitive."

2.) "Upon the leading culprits in Germany, Italy and Japan," he says, "should be imposed extreme penalties. For the most responsible of them this would mean death at the hands of a firing squad." In defense of this admittedly unprecedented procedure, he argues that "the very uniqueness of the death penalty would make it dramatic and arresting. . . . It would constitute an unforgettable reminder that force can be effectively turned against those who have been its avowed champions."

3.) "For the minor culprits in the enemy countries, imprisonment, banishment and other milder penalties would probably be sufficient to safeguard the international common good."

Recent events in the liberated areas of Europe prompt Dr. Ryan to say in conclusion that not the least important of the advantages of an orderly administration of justice and an orderly and legal infliction of punishment on war criminals would be the forestalling of private and group vengeance.

Federal Aid to Education: Bills S. 181 and H. R. 1296

ONE of the fundamental policies in American government is the local management of education. In an age when centralized governments have usurped control of educational systems for the purpose of molding the minds of youth for their own purposes, American parents have carefully protected the rights to operate schools under local supervision. There is now, as there ever has been, a vigorous and united opposition by the American people to any legislation which would allow the Federal Government to interfere with the internal operation of the American school.

At the same time there is the troublesome fact that in many areas of the United States, especially in rural sections of the Southern States, children are not receiving an education which satisfies the minimum standards accepted by all fair-minded people. Something must be wrong with the financial structure of American education when many American children are forced to attend classes conducted in inadequate schools staffed by poorly trained and notoriously underpaid teachers while other children are enjoying the benefits of a full educational program. Thorough research on the relative ability of states to finance adequate educational systems proves conclusively that some states which have the largest number of children of school age likewise have the least resources for the financing of education. Educational inequality and educational deficiency, therefore, have become *national* problems. Bearing in mind these facts, legislators have carefully incorporated into their bills strict controls which would preserve local autonomy and would distribute some federal money on the basis of need. There has been no noteworthy opposition to any proposed legislation which would use federal funds to assist states which otherwise could not maintain a defensible system of schools. It is generally agreed that under terms of the general welfare clause of the Constitution of the United States the Federal Government can and should come to the rescue of these impoverished states.

Proponents of legislation for federal aid still persist, however, in confusing emergency issues with permanent policies and in devising legislation which discriminates against children attending non-public schools. Bills S. 181 and H. R. 1296, recently introduced into the Congress, appropriate $200,000,000 as an emergency measure for assisting the states to solve their personnel problems through the employment of new teachers and through salary increases for those already employed. This money is to be distributed to all states according to a ratio of the average daily attendance in the state to the amount appropriated. Rich or poor, needy or not needy, every state is to receive a share. The Department of Education, National Catholic Welfare Conference, has opposed this section of the proposed legislation because it fails to restrict federal aid to those states where it is needed. The emergency is no reason for wantonly passing out federal money to all states.

The second part of the proposed legislation appropriates $100,000,000 to be distributed to the states for the purpose of more nearly equalizing school opportunities among and within the states. The terms of this proposal have met with general approval. Unfortunately, however, all the money to be granted under the provisions of Bills S. 181 and H. R. 1296 must be used *only* for public schools. The states are prohibited from making any grants to non-public schools; section five, paragraph G, of Bill S. 181 reads ". . . that the funds paid to a state under this Act shall be expended only by public agencies and under public control." In a letter addressed to Senator Mur-

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*Many Are the Children . . .**

By Paul Dearing

MOTIVATED by the spirit of her Founder, the Catholic Church today and Catholics the world 'round are seriously concerned over the plight of millions of their suffering brothers-in-Christ, victims of war of almost every nationality, color and creed.

The broad scope of work being supported by American Catholics, through the Bishops' War Emergency and Relief Fund is amazing. A summary of the purposes which it has served gives a gratifying picture of an all-embracing charity.

Intelligent Catholics fully realize the necessity of caring for the unfortunate. Under the able direction of Pope Pius XII their charities reach out to the stricken and the neediest, wherever they can be found. Victims of war aided by the Bishops' Fund include (1) starving, ill-clad, jobless civilians, (2) homeless refugees, (3) bombed-out families in a dozen war-devastated lands, (4) American prisoners of war in enemy territories, (5) Enemy prisoners of war in Allied countries, (6) civilian internees, (7) war orphans and the aged. More than ever before, the charities of the Holy Father depend for continuance upon our generosity and understanding.

Important beneficiary of the fund is the Vatican Information Service, a facility of the Holy See which since the beginning of World War II has handled an estimated 2,700,000 personal messages, passing into and out of belligerent countries.

Montezuma Seminary situated north of the Mexican border near Las Vegas, New Mexico, where 305 native Mexicans have been educated for ordination to the priesthood and 350 seminarians from 23 Mexico dioceses comprise the present body of students, receives substantial support. True, a more favorable attitude towards the Church has marked the moderate regime of Manuel Camacho, but the Bishops of Mexico depend still upon our good will for the training of their future priests at Montezuma. What finer Good-Neighbor effort?

Last year U. S. Catholics' generosity furnished the means by which the Church carried on the corporal works of mercy for the neediest of the afflicted in more than a score of war-racked countries. Out of $1,508,522 contributed in a "special collection" on the fourth Sunday of Lent, Our Holy Father extended the mercies of Catholic charity to the farthest corners of the globe.

Among the needy aided in 1944 were displaced persons and other victims of war, famine, destruction and disease in Italy, Belgium, Luxembourg, China, India, France, Greece, Holland, Scandinavia, Poland, Egypt, Malta, the Baltic and Balkan countries, and Great Britain. Allocations were made also to help support Allied Servicemen's Clubs, affiliates of the National Catholic Community Service, in Rome, Paris, Naples, Florence, Cairo, Hawaii and Suva in the Fiji Islands. Victims of the South American earthquake centering at San Juan were aided directly out of the Bishops' Fund reserves, although this latter required but a comparatively small sum.

"Our sorrowing heart has been deeply consoled by this truly Christlike charity continuing through these terrible years of war," asserted Pope Pius XII.

This month the annual appeal of the Bishops' War Emergency and Relief Committee will be sounded for the fifth time from the pulpits of 16,000 parish churches, in most dioceses on Laetare Sunday, March 11. The need is greater than ever. Responding to this appeal is an exercise of humility based on the realization that what we possess is not ours but God's.

Surely no Catholic whose soul is charged with the electrifying current of a vibrant faith hears this appeal with the ears of a humanitarian, feeling it his duty simply to alleviate as much misery as possible. He will recognize that his privilege as a Catholic is not to alleviate, but to *share* the afflictions of his stricken brothers-in-Christ. Certainly he will know that he cannot take their pain as his own, but he knows, too, that he is free to give until it hurts, and thus know something of their privation.

* "For many are the children of the desolate."—Epistle, Laetare Sunday.

THE BOND OF CHARITY

By Elizabeth M. Lynskey, Ph.D.
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CHRISTOPHER COLUMBUS is credited with the discovery that the world is round and connected in all its parts. Four hundred and fifty years later, millions of people are beginning to realize that the parts of the planet are socially interdependent; that the common life must be organized for the welfare of all, so that human beings may live in the stature of men; that the bond of charity is real. Even now, many who recognize the necessity for exploration, settlement and exchange of goods do not yet see the social and humanitarian problems which rise in the wake of migration and trade.

What are these problems? The control of epidemics and of the unsanitary conditions which accompany migration, famine, and war; the prevention of the spread of unfamiliar disease; the stopping of vicious trade in drugs, human slaves, especially women and children, and in obscene books, pictures and films; the relief and rehabilitation of helpless emigres, victims of war or of persecution, and of whole populations evicted from their homes under treaty terms; the protection and training of dependent peoples. Nations have dealt singly with such matters for some time with little success. Only in the twentieth century have they approached some of these difficulties on the international level, but on this level they have had a considerable success. The League of Nations is best known to many Americans as an organization to reduce the possibility of war. Its most successful work, the improvement of the conditions of human living, has been expert and generally peaceable, and is relatively little known.

Probably the most interesting social work of the League has been done in the prevention and control of disease, undertaken under Article 23 of the Covenant. This health work includes the prevention of epidemics; the collection, analysis, and publication of public health information; the study of the lesser known diseases that afflict humanity; the standardization of biological formulae, serums, vitamins, hormones, drugs and dosages; and direct health services to the national governments when requested. A panel of medical experts went from the League to China, for example, when that government requested international aid in setting up a national health administration and training schools. Several European countries sent thousands of units of antitoxins post-haste when epidemics spread over China after the Japanese invasion. Epidemic control has been continuous. World War I gave rise to epidemics of cholera, smallpox and typhus, as World War II has produced epidemics of typhus, dysentery, diphtheria and jaundice. To meet the appeals of European governments, the League Council created an Epidemic Commission. The health officers of several nations gathered in Warsaw at a conference on preventive measures, and the epidemics of that area were stamped out. Greek refugees transferred from Turkey to Greece under the peace terms brought epidemics that gave the Epidemic Commission more work. Eventually a special Epidemiological Intelligence Service was established in connection with the Health Committee at Geneva, with a branch at Singapore. Epidemiological information went out from Geneva in weekly, monthly and annual surveys; the Eastern Bureau used cable and radio as well, and received and sent out notice of epidemics to more than one hundred and eighty Far Eastern ports. National health officers then knew what ships to examine thoroughly, what prevention was needed. The habit of cooperation among health officers grew. Conferences on Oriental health problems drew representatives even from Africa. A minor result was the quarantine service at Indian airports which kept out disease carriers, African flies. A number of Far Eastern Universities set up courses or faculties in tropical medicine. The fund of new medical knowledge thus painstakingly acquired is now being drawn upon by American physicians for the treatment of American soldiers who have fallen ill of tropical disease.

The Japanese capture of Singapore ended the activity of the Singapore bureau, but the Geneva health work is being continued with a reduced staff, and in cooperation with other organizations. Some of the recent information on present European epidemics and other health conditions is being gathered and sent out by U. N. R. R. A. officials. The International Red Cross and the Allied medical supplies committees have used the League's information when sending drugs for epidemic relief or preparing supplies for the aid of liberated peoples. One of the most ambitious of health projects was the development of an adequate standard of nutrition, a first step in finding out the food needs of families and nations.

This project mightily interested laborers' and farmers' groups, the International Labor Organization and the International Institute of Agriculture. Systematic starvation and the malnutrition of civilians in occupied countries have proved the need for continuing studies of nutrition as bases of post-war reconstruction. An entirely new agency, the United Nations Food and Agriculture Organization, has been created to meet this need. The Interim Commission which was to prepare its constitution has finished its work, and submitted it to the governments of the United Nations and others who sent representatives to the preparatory meeting. President Roosevelt is expected to recommend it to the Senate soon. When actually at work, it will be able to assist governments in expanding their national food production, without, at the same time, creating either a shortage or surplus in international trade; and to help them to avoid wasteful international marketing. The officials of the United Nations who drew up the preliminary agreements also recommended that other international bodies be established to estimate the future consumption of necessities and work out commodity agreements; and to settle refugees and other immigrants so that families whose lives have been long disrupted may be more quickly settled into a normal way of life, when peace so permits.

After this war, the health activities of the nations must continue to be internationally organized, side by side with organizations like that for labor, or for food and agriculture. Either the valuable experience of the League must be used under an entirely new set of agreements in a new Health Organization, or some means must be found of using and enlarging the old organization. This might be done, for example, by treaties accepted by the League and the national states, which would transfer the agencies to work under the new Economic and Social Council of the Dumbarton Oaks proposal. In the meantime, the Health Section is at work at projects useful in peace or war.

Another League social activity still in operation is the control of the traffic in narcotics. Citizens of the United States first became generally aware of the drug traffic after we acquired the Philippines. All the European powers with colonies where such drugs were produced or consumed, and all commercial powers where the raw materials were processed, were also interested. A large new group of drug addicts may emerge from this war, some of them soldiers whose wounds may cause recurrent pain; and the nations which have this problem must be interested. The highly profitable illicit traffic was and is well organized by international gangs, whose leaders remain in countries of lax laws. By a series of treaties from 1912 through 1936, more than fifty nations set up an international system of control over the international trade in drugs from producer to consumer. Those who accepted it agreed to set up strict licensing laws and inspection services and to keep and send to Geneva statistics on imports, exports, confiscations, manufacture and consumption of drugs. With these figures they sent their official estimate of their own needs for the next year. The Permanent Central Opium Board, a body of experts, received, analyzed and published these figures and estimates, and from them made up an estimate of total world needs. A small commission of experts estimated a quota for nations which refused to cooperate with the system. All the ratifying nations were bound to keep themselves and all the others as well within the world quota. They exercised a careful check on the trade within their own borders. They made inclusive laws to regulate the sale, transportation and use of drugs; some of them in doing so used model laws drawn up by the League's Advisory Opium Committee. Exporters of any nation had to have import certificates from other nations before they could legally ship drugs across national borders. The Board could use publicity and the League Council could recommend a boycott on the shipment of drugs to and from offending countries.

There were loopholes in this system as in all governmental regulation; certificates might at times be counterfeited, unlicensed manufacturers might carry on illegal trade; the names of drugs might be changed to evade the treaties; and any large country raising and manufacturing its own supplies could defy the League's control. In spite of these difficulties, the system was quite successful, before the war, in regulating the drug traffic. More than sixty-five countries had undertaken to organize national systems of regulation. By 1930 a world estimate had been made; after that time the licensed factories had brought their production down to the estimate. In eleven years, 1926-1937, the international trade in three principal drugs was reduced by 90 per cent. A treaty of 1936 made it easier for governments to have criminal traffickers extradited for trial; and another one in the same year dealt with opium smoking. There was still no international standard for regulating the production of drugs at the source, or for the treatment of consumers. The Chinese government resorted to shooting incurable addicts. Plans for dealing with these questions were interrupted by the Japanese invasion of China, the beginning of the second World War, and a great increase of demand for drugs for medicinal purposes which followed these events. In spite of the hardships of postal communication, fifty-five nations sent in

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WE FACE THE FUTURE

N.C.W.C. Forum Series
1944–1945

ARTICLE VII: FROM SERVICE MAN TO CIVILIAN

This is the seventh in a series of eight articles on Catholic Action and on social problems and activities offered by the N. C. W. C. Study Club Committee.

Use these articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization programs
For informal discussion at home and abroad
Use the questions at the end as guides for reading and discussion

I. PROBLEMS OF READJUSTMENT

NO GREATER problem has ever confronted the American people than the readjustment of nearly 15,000,000 servicemen to normal community life. With most of the servicemen the problems of adjustment will not be difficult. They will be the same fine upstanding young men who left their homes and their communities to enter the armed forces. Undoubtedly, however, a considerable number of them will present difficult problems. They would have presented problems whether in or out of the service. The Army is a cross-section of American life; it will therefore reflect the same situations that we find in our communities. The ordinary problems that we find in community life will be aggravated by the long separation of men from their own homes. This situation will have imposed a severe strain not only on the men but also on their families. Our Catholic social and charitable agencies throughout the country are now dealing with the family problems that have grown out of the service; they are dealing with an increasing number of broken families of servicemen, with wives who have been unfaithful to their husbands who are overseas. Many of the family problems coming to the attention of our agencies are the results of hasty and ill-considered marriages. In many instances the children have been deprived not only of the guidance of the father but also of the mother. The father is in the Army or Navy; the mother has gone to work in war industry, thus leaving the children entirely on their own.

The Federal Government has provided a great variety of benefits and services for the veterans of this war. Congress has not waited until the war is over before providing for the servicemen. About 1,500,000 men, including many injured, have already been discharged.

The benefits and services available to servicemen should be a matter of concern to all citizens. In fact, they will be effective to the degree of citizen interest in them. Catholic parishes throughout the country provide a natural medium for interesting our people in the benefits and services for veterans. Many of our parishes have already made a splendid beginning in this activity. Parish groups have been organized to study the legislation governing the rights of servicemen. Any one can secure copies of the various laws providing benefits and services to veterans by writing to his Congressman or to the Veterans' Administration in Washington, D. C. Information will also be available at the nearest regional office of the Veterans' Administration. The Government has published a useful manual, Senate Document No. 152, 78th Congress, 2d Session, entitled *Manual Explanatory of the Privileges, Rights, and Benefits Provided for All Persons Who Are, or Have Been, Members of the Armed Forces of the United States and of Those Dependent Upon Them.* This *Manual* contains a complete inven

tory of veterans' rights. The Government has also published a pamphlet entitled, *Your Rights and Benefits—A Handy Guide for Veterans of the Armed Forces and Their Dependents.* A copy of this pamphlet is given to each veteran at the discharge center. These pamphlets may be purchased from the Superintendent of Documents, Government Printing Office, Washington, D. C. The pamphlet entitled, *Community Services for Veterans,* published by the National Committee on Service to Veterans under the auspices of the National Social Work Council, 1790 Broadway, New York 19, N. Y., will also be useful.

Various local parish groups should not only study the laws governing the veterans' benefits, they should also try to make a critical analysis of these laws. Undoubtedly many changes will be made in veterans' legislation from year to year. The chances are that some changes will be made at the present Congress. These changes should be based on practical, concrete discussion among the people who should be most vitally concerned.

Everyone recognizes that the veterans have certain rights. Large numbers of young men have had to interrupt their education in order to enter the service. It is only right that Government should aid them in returning to school so that they may have an opportunity of completing their studies. The people recognize moreover that men who have been injured in the service have a right to the kind of retraining that will prepare them for useful employment. They recognize that the veteran who has been deprived of part of his earning power through a physical handicap incurred in the service should receive some compensation. The discharged veteran moreover ought to have the same rights as the man who is released from a job in civilian employment. He should receive compensation while he is looking for a job. It has long since been recognized that injured veterans should be provided with medical and hospital care. This time Congress has gone a step further and provided medical and hospital care for all veterans.

Congress has already gone a great way in providing for the needs of servicemen. But it has not done any more than the servicemen need and are entitled to. They are entitled to protection against certain hazards that grow out of the service. They are also entitled to recognition for the sacrifices they have made. They not only have a right to cash benefits and services to protect them against the special hazards to which they have been exposed but they also have a right to encouragement in finding their own way and in making their own plans both in industry and in agriculture. A large number of veterans with farm background will want a home on the land. They do not want to be in the same position as those thousands of veterans of World War I who sought a home on the land but in a few years had lost it, together with their land and all their possessions. The veterans who want to own land, a home in the city, or an interest in a small business should have fair treatment. Their interest should not be sacrificed in a wild orgy of speculation. This is no mere figment of imagination; unfortunately it was the reality after the last war.

The veteran will not want to be regarded as the problem child of his community. He does not want to have a lot of maudlin sentimentality poured out upon him. He will want to make his own way like other citizens. He will want other people to feel that he can make his own way. This is particularly important in dealing with wounded veterans. In the hospitals they will be taught that their handicaps should not impede their progress in life. They will have set before them the example of people who in spite of handicaps have been most successful in all walks of life. The Army officials are already complaining that civilians in their home communities are undoing much of the constructive work that has been done for the wounded during the period of their hospitalization. More and more people with physical handicaps have come to recognize that these handicaps are really relative; they are well aware that people with proper attitudes and determination can make good in life in spite of their handicaps. This is the attitude with which all people with physical handicaps should be inspired. If they have the will-power, if they have proper training opportunities, they can rise above their handicaps. This is true even of people with the severest kind of handicaps.

There has been wide-spread interest in various cities in the country in service centers for veterans. Most cities have set up some sort of central information and service centers. The objective in setting up these centers is to give the veteran an opportunity of having at one point all the information that he needs regarding the services of the community available for him from both public and private organizations. They will have the necessary information in regard to Catholic facilities and the services they are able to offer veterans. Catholic social agencies throughout the country have collaborated in the setting up of central information and service centers for veterans. They have representatives on the Board of Directors governing these agencies. Since these agencies represent the community effort, since they represent community planning for returning servicemen, it is important that Catholic agencies should cooperate in their planning. It is a part of the contribution that Catholic agencies owe to their communities and to returning veterans.

II. SPECIAL CONTRIBUTION OF CATHOLIC AGENCIES

IT IS well to keep in mind always that the basic contribution of Catholic organizations to the welfare of the veteran is on the local neighborhood and parish level. It is on this level that we can actually get large participation by individual Catholics; that we can get them to study veterans' programs; that we can get genuine democratic thinking and planning. The parish will think of the veteran as a part of its parish program. His name has already been written in letters large on the records of the local parish church. He will soon fit into the parish church and its activities as he fits into his family and his neighborhood. To the people of the parish he will be a fellow parishioner and a neighbor.

We cannot escape the fact that there will be a considerable number of servicemen and their families who will present problems calling for the services and the skills of city-wide and diocesan-wide Catholic social agencies. There will be problems of domestic relations, of child care, of juvenile delinquency, in which the services of full-time social workers will be needed to supplement the pastoral ministry of the Church. In dealing with such problems the city-wide and diocesan-wide social agency can serve as a central point of contact between the Church and the Veterans' Administration; between the Church and the local Red Cross chapter; between the Church and other city-wide social agencies. It will be in a position to interpret to other agencies what the Church can really contribute in dealing with the special problems of servicemen and their families.

From our contacts with Catholic social agencies all over the country we have learned that they have acquired a considerable body of experience that will be most helpful to them in dealing with veterans and their families. The chaplains in our military camps and naval stations have already been making use of the resources of our diocesan agencies.

In its more than 300 clubs scattered throughout the country the National Catholic Community Service is already making a significant contribution to the welfare of returning servicemen and their families. One cannot fail to be impressed by the extent to which the National Catholic Community Service has been able to stimulate volunteer services of Catholic Women's Organizations for the visitation of military and naval hospitals. In many areas in which there is no organized Catholic social service the National Catholic Community Service has served as the point of contact between the chaplain and the serviceman's family, his parish and his community. It has also served as a liaison between the Church and other agencies in the community; it has met many problems that normally would have been referred to a Catholic social agency, if one existed. Many of its clubs have developed an informal counseling service for returning servicemen.

Through the various departments of the National Catholic Welfare Conference—especially the Social Action and Education Departments, the National Council of Catholic Men, and the National Council of Catholic Women—the Diocesan Directors of Catholic Charities and the National Conference of Catholic Charities we should be able to offer to our own diocesan and local agencies a constant stimulation, a continuing leadership and inspiration to make the kind of contribution that Catholics in this country should make to the welfare of returning servicemen. Other national groups are looking to the servicemen from a national point of view. Why is it not possible for us to adopt the same approach and the same point of view? We can never cease until we bring the resources of every Catholic organization and of every Catholic parish to bear on the welfare of our servicemen.

DISCUSSION OUTLINE

1. What are some phases of the readjustment problems to be faced?

2. What are some of the benefits now in effect for servicemen? Where may information be obtained concerning them? What suggestions are made to parish groups as to legislation and changes to be made in it?

3. Discuss some of the rights of servicemen; their attitude when returning to the community; the attitude of men with physical handicaps.

4. What will be the functions of veterans' service centers? Of parish organizations? Of city-wide and diocesan-wide Catholic social agencies?

5. What is the National Catholic Community Service doing now in the veterans' service field. What should be expected of the N. C. W. C. Departments, Diocesan Directors of Charities and the National Conference of Catholic Charities?

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TOWARDS A NEW FAMILY CONSCIOUSNESS

By
Rev. Edgar Schmiedeler, O. S. B., Ph. D.
Director, Family Life
Bureau, N. C. W. C.

"I WOULD like to have a complete set of those addresses. They have more useful content than the papers of any conference I recall having covered."

It was at the last session of the meeting of the Family Life Conference, held at the Catholic University, January 30 to February 2, that those words were spoken. They came from the lips of a veteran newspaper woman. They were one of the many tributes paid the Conference.

Mothers and fathers of families, a representative of labor, an authority on housing, a dean of a law school, clerical and lay scholars on marriage and family life, and representatives of Catholic student organization had convened at the school in the nation's capital to focus the spotlight searchingly on the family, to discuss current problems that have a bearing on the family, and to reaffirm again the principles of Christian marriage and home life. The gathering was sponsored by the Family Life Bureau of the National Catholic Welfare Conference. Cooperating with it were such Departments of the N. C. W. C. as Social Action, Youth, Lay Organizations, and the Press. Assisting also were such national affiliates of the National Council of Catholic Women as the Daughters of Isabella and the National Catholic Women's Union, and the two national federations associated with the Youth Department—the Federation of Newman Clubs and the National Federation of Catholic College Students.

The program of the convention had been carefully selected and prepared over a period of several months. Special problems such as the following were given attention: housing; maternity costs; wages; the impact of the war on the family. A special session was devoted to a consideration of the influence on the family of the press, the radio and the motion picture. Several papers discussed the school system and other media of education in their relation to the home. The possibilities for guidance to married couples on the part of the lawyer, the pastor, the matrimonial clinic, were given attention. The question of the ends of marriage was largely to the fore in topics such as the following: Christian marriage—way of salvation; Christian marriage and the pursuit of happiness; promoting Catholic marriages; the purposes of marriage; the American birth rate and the religious factor; what is overpopulation?; a strong family ethic is the basis of national strength.

Because of transportation difficulties due to the war only a limited number of individuals—for the most part scholars of family life or of problems related to it—were invited to attend the Conference sessions. However, it is expected that the great body of Catholics, and for that matter, many others who may be interested, will eventually be given the benefit of the deliberations. To this end energetic efforts are already well under way. The printers have been busy for some time and the papers of the Conference sessions will all be available in book form shortly after mid-March. This volume is meant to serve as a guide and as source material for thousands of parish and other local meetings that will be held in the various dioceses of the country during National Family Week, May 6-13.

It is impossible to quote here at length any of the many excellent addresses. At most a sampling of brief statements can be given. Even that, however, should serve to give some insight into the various topics discussed. It is hoped also that it will whet the appetite of the reader for the entire proceedings of the convention.

In speaking on the subject of a strong family ethic as a basis of national strength, the Most Reverend Joseph P. Hurley, Bishop of St. Augustine and episcopal adviser to the Family Life Bureau, declared: "If there is one lesson that the history of the rise and decline of peoples teaches, it is that a sound family ethic is the rock foundation of permanence. . . . This is a constant that justifies the formulation of a sociological law: The strength of a people is proportioned to the strength of its tradition on the bearing and rearing of children."

Speaking of married happiness, Mrs. John S. Reilly, mother of seven, stated: "Peoples whose ideas of happiness are not ours get completely wrong notions of large families. They hope to alleviate the suffering of the poor by limiting their families, but their thinking is muddled. God has put into every mother the capacity for happiness through every child she has. The more children she has, the more her joys are multiplied."

Reference was repeatedly made at the sessions to the influence of the economic on the family. For example, Mrs. Robert A. Angelo, past presi-

(*Turn to page* 23)

Monsignor Carroll Honored By Co-workers On Advancement to General Secretaryship

Sincerity and friendliness marked the dinner at the Statler Hotel in Washington given during the past month by the staff members and guests of the National Catholic Welfare Conference; the National Catholic Community Service; War Relief Services, National Catholic Welfare Conference; and the National Catholic School of Social Service to honor the Very Rev. Msgr. Howard J. Carroll upon his advancement to the post of General Secretary of the National Catholic Welfare Conference.

Rev. James M. Lawler, assistant to the General Secretary, N.C.W.C., speaking in behalf of his fellow workers, extended the greetings and good wishes of the staff to Monsignor Carroll, who responded in sincere and touching words. In speaking of the N.C.W.C., Monsignor Carroll said: "Important and responsible as is the work, there seems to be abundant evidence that it enjoys singular blessings of Almighty God, shown in the vision of its founders, the soundness of its growth and the unsurpassed loyalty and devotion of its staff, to say nothing of the great leadership of those who through the years have guided its destinies as members of the Administrative Board. It is love of Our Blessed Lord and service of our fellow men that inspires us all—even in the most mundane and apparently insignificant tasks. It is that ideal which demands the best in us—makes our relations so happy." Having been Assistant General Secretary for nearly seven years, Monsignor Carroll spoke as a friend and long-time fellow-worker.

After paying tribute to the labors of his predecessors in the office of General Secretary, Monsignor Carroll drew attention to "how admirably" the organization's two wartime agencies —the N.C.C.S. and War Relief Services, N.C.W.C.—have developed in spite of almost unbelievable difficulties."

"Human Relations in Industry" Pamphlet Reprinted Because of Continued Demand

"Human Relations in Industry—Cooperation Not Conflict" is the title of a pamphlet reissued by the Catholic Conference on Industrial Problems.

It contains an address by the Most Reverend Edward Mooney before the Detroit Meeting of the Conference in 1939.

The supply of the first edition of the pamphlet (5,000 copies) has been exhausted. The reissue was ordered to comply with the requests received for copies.

"The Catholic view of industrial relations," states His Excellency, "imposes joint obligation on worker and management alike for a constructive purpose. That purpose is, in one word, to achieve cooperation instead of conflict . . . cooperation widely achieved is the very core of the social program set forth in the Papal encyclicals.

"The Pope envisages not merely cooperation between management and labor but cooperation that runs the whole gamut of our organized lives."

Habits and Materials for Sisters in Liberated Nations

With the approval of the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the N. C. W. C. Administrative Board, an appeal has been made by War Relief Services-N. C. W. C. for religious habits and material from which they can be fabricated.

It has proved the most successful appeal of its kind ever made in this country. Besides habits and bolts of material, contributions include numerous quantities of black woolen shawls, stockings, shoes, gloves, and both woolen and cotton undergarments. One hundred and thirty-two religious

Month by Month

communities of women in 36 states have contribu[ted] to date more than 10,000 pounds of habits and mate[rials] sufficient to provide relief garments for an estimated 50[,000] sisters.

Rt. Rev. Msgr. Joseph P. Donahue Named Auxiliary Bishop to Archbishop Spellman

Another Bishop, the Rt. Rev. Msgr. Joseph P. Donah[ue] vicar general of the Archdiocese of New York, has b[een] added to the list of auxiliaries in the United States. Nam[ed] by His Holiness Pope Pius XII Titular Bishop of Emm[aus] and designated Auxiliary Bishop to the Most Rev. Arc[h]bishop Francis J. Spellman of New York, Monsignor Do[no]hue will be consecrated on March 19.

Born in New York City, November 6, 1870, Bishop-el[ect] Donahue attended Manhattan College in that city and St. Joseph's Seminary, Troy. He was ordained to the prie[st]hood, June 8, 1895, and was appointed assistant pastor of the Church of St. Stephen, New York, that same ye[ar]. In 1904, he was named Secretary to the Most Rev. Thom[as] Francis Cusack, who was then Auxiliary Bishop of N[ew] York and later Bishop of Albany.

Named pastor of Holy Trinity Church, Mamaronec[k] N. Y., in 1913, Bishop-elect Donahue served there un[til] named pastor of Ascension Church in New York City [in] 1924. He was made a Diocesan Consultor in 1936 a[nd] Pope Pius XI named him a Domestic Prelate in 1937. [He] was appointed Vicar General of the Archdiocese of N[ew] York in 1939, and was made a Prothonotary Apostolic [in] 1940. He has been awarded the honorary degree Doct[or] of Laws by his alma mater, Manhattan College.

Bishop-elect Donahue is at the present time pastor [of] the Church of the Ascension, New York City; a trust[ee] of the Catholic Charities of the Archdiocese of New Yo[rk]; a trustee of the Roman Catholic Orphan Asylum, N[ew] York City, and chairman of the School Board of the Arc[h]diocese of New York.

CATHOLIC ACTION—Monthly Publication

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."
—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

Most Rev. Edward Mooney, Archbishop of Detroit, chairm[an] of the Administrative Board and episcopal chairman of Executive Department; Most Rev. Samuel A. Stritch, Ar[ch]bishop of Chicago, vice chairman of the Administrative Bo[ard] and treasurer; Most Rev. Francis J. Spellman, Archbishop New York, secretary of the Administrative Board; Most R[ev.] John T. McNicholas, O.P., Archbishop of Cincinnati, episco[pal] chairman of the Department of Education; Most Rev. Jose[ph] F. Rummel, Archbishop of New Orleans, episcopal chairman the Legal Department; Most Rev. John J. Mitty, Archbish[op] of San Francisco, episcopal chairman of the Department of Ca[th]olic Action Study; Most Rev. John Gregory Murray, Ar[ch]bishop of St. Paul, episcopal chairman of the Press Departme[nt]

th the N. C. W. C.

an American Day Program Dedicated to lary, Queen of the Americas

The Department of Education, National Catholic Welre Conference, has prepared a leaflet with suggestions for e observance of Pan American Day, April 14, in the atholic School. The program suggestions will assist the sy parochial school teacher in planning exhibits, pageants, d assemblies which will emphasize the spiritual foundaons of Pan Americanisms.

A convenient bibliography will guide the teacher to dy Catholic references. The leaflets may be purchased r 5 cents per copy or 15 for 50 cents.

orfolk Industrial Conference Applies atholic Teaching to Social Problems

Leaders of labor, industry, government and the Church t in Norfolk, Va., on March 5 to participate in a confere on industrial problems sponsored by the Catholic Comtee of the South in cooperation with the Social Action partment of the National Catholic Welfare Conference. n compliance with the government directives attendance limited to 50 persons to whom invitations had been nded.

he meeting was geared to a consideration of postwar nomic and social problems in relation to Catholic teaching. he theme of the opening session was "Economic Prospects the Postwar World." Speakers were the Rev. R. A. Mcvan, assistant director of the Social Action Department the National Catholic Welfare Conference, and John cey, secretary-treasurer of the United Transport and ice Workers of America.

t the afternoon session the Rev. George G. Higgins of Social Action Department joined with Robert Watt, inational representative of the American Federation of r, to lead the discussion on "Wages and Prices in the war World."

t the evening session representatives of labor and industry shared the program in considering "Industrial Relations and Postwar Reconstruction."

On March 6 a separate conference was arranged for the Catholic clergy of the Norfolk area on Catholic labor education looking to the establishment of a labor school. The Rev. Vincent O'Connell of Richmond and Fathers McGowan and Higgins, of Washington, D. C., addressed the group and answered questions from the floor.

This was one of a series of meetings planned by the Catholic Committee of the South.

Bishops Continue Study of Needs Of Spanish Speaking Peoples

Two meetings of more than passing interest have taken place within a period of two months. One was a three-day conference in Oklahoma City in January attended by 17 Archbishops and Bishops of the Southwest and West.

A Bishops' Committe for the Spanish Speaking was organized at that time. The Most Rev. John J. Cantwell, Archbishop of Los Angeles, was elected general chairman of the committee. Archbishop Robert E. Lucey of San Antonio was made executive chairman and the Most Rev. Sidney M. Metzger of El Paso will act as secretary. Other members of the Bishops' Committee are the Most Rev. Urban J. Vehr, Archbishop of Denver, and the Most Rev. Edwin V. Byrne, Archbishop of Santa Fe.

This meeting was of great significance because it was called to give serious thought to a great bulk of the population of the West and Southwest—a people who have suffered injustices, a people who have been discriminated against socially and economically, a people who have lived under great material and spiritual handicaps. These people are Catholic by tradition and practice. Their spiritual and social welfare is of grave concern to the Church of which they are so preponderantly a part throughout the Southwest —in Texas, California, Arizona, New Mexico and Colorado— where it is estimated they number close to 2,000,000 souls.

The second important meeting was that of the Executive Board of the Bishops' Committee which was held in El Paso last month. The Bishops' Committee gave further consideration to the type of program which should be outlined. Stress was placed upon the need for developing leaders among the Spanish speaking themselves.

This thought was stressed by Archbishop Vehr at the Seminar in Denver in such vivid terms it bears repetition here:

"A people does not become of age, does not assume its own burdens, until it provides its own leaders; until out of its own soul and genius arise men and women who take up the work of government, of economic leadership, of intellectual leadership, of religious leadership."

Clerical and lay leaders from each Southwestern diocese have been named to form an auxiliary to the Bishops' committee to act in a consultative capacity on all problems related to the Spanish speaking. The auxiliary committee was an outgrowth of the two Seminars for the Spanish speaking held in the summer of 1943 in San Antonio and the fall of 1944 in Denver under the direction of the Social Action Department of the National Catholic Welfare Conference.

Coincidental with these meetings, 2,000 reports of the Denver Seminar were distributed to priests, members of the laity, educators, public officials and college libraries in the Southwest and West.

Special Credit

The Forum Article in this issue was contributed by Monsignor John O'Grady, executive secretary of the National Conference of Catholic Charities.

NAL CATHOLIC WELFARE CONFERENCE

Rev. John F. Noll, Bishop of Fort Wayne, episcopal chairof the Department of Lay Organizations; Most Rev. Karl ter, Bishop of Toledo, episcopal chairman of the Department ial Action; and the Most Rev. James H. Ryan, Bishop of a, episcopal chairman of the Department of Youth.

Very Rev. Msgr. Howard J. Carroll, S.T.D.
General Secretary

Rev. James Lawler
Assistant to the General Secretary

Rev. Paul F. Tanner
Editor

Opinions expressed in articles published in this magaze are to be regarded as those of the respective conbutors. They do not necessarily carry with them the mal approval of the Administrative Board, National tholic Welfare Conference.

NATIONAL COUNCIL CATHOLIC WOMEN

Silver Jubilee—International Relations—War Relief—At Family Life Conference

TWENTY-FIVE YEARS

By Ruth Craven, *Executive Secretary, N.C.C.W.*

"THE most momentous assembly of Catholic laywomen ever called together by ecclesiastical authority . . ." is the description in the March-April, 1920, issue, *National Catholic War Council Bulletin,* of the founding conference of the National Council of Catholic Women held in Washington, March 4, 5, 6, 1920.

A quarter of a century has passed since this "momentous assembly." The twenty-five years which in history will appear as only a brief moment, have been turbulent ones. Nineteen-twenty was a year when the peace that was to end all wars was being negotiated; when veterans of the war were being "rehabilitated;" and when inflation was rolling on to the depression of 1920-22. Then followed the flaming twenties with a hard gaiety born of a cynicism that showed its deformed lines in art, in literature, and in daily living. Even then inert citizens were saying, "Let the Government do it," and active minorities were pressuring the Government into domains in which government has no business except as a protector of rights. In 1929 the whole wretched business cracked up with a depression that drove some to suicide, many to the breadlines.

The thirties were a dreadful but chastening period. Even then we were catapulting to World War II.

THE NEEDS OF TODAY

Today we are again on the eve (we pray) of a peace that is to end all wars. Today, even in the midst of war, we are rehabilitating the physically and mentally wounded and maimed; this time civilians as well as military. Wartime activities and war relief both clamor for our utmost energies. And hard among the home front battles is the fight against inflation to save us from another depression. And hardest, too, among the home front battles is that to save the Family—and in this fight everything is thrown against us: loose morals resulting from irreligion, ever easier divorce, even a nation-wide campaign to limit families by artificial means.

On its twenty-fifth birthday, the National Council of Catholic Women faces almost the same pattern of world conditions that it faced twenty-five years ago. But the pattern now is on a larger and more terrifying scale. The message that Archbishop Schrembs, of Cleveland (then Bishop of Toledo), gave to the 126 voting delegates and 20 visiting delegates who met in Washington to found the National Council of Catholic Women, could well be given today and with a perfect application.

His Excellency's message declared "that the Catholic women of the United States had learned to do big things in a big way by their many services on behalf of the Government and Church during and since the war (World War I), and that now they had an opportunity to apply their knowledge and their enthusiasm in a manner which would make their work continually more important for Church and Country." Looking back to the first days of World War II when the National Council of Catholic Women was the ready means for both Church and Country in recruiting in a unified and orderly way the millions of volunteers needed; and looking forward, with the National Council stimulating all societies of Catholic women to study, discussion and promotion of citizen interest in a just and lasting peace, it may be said again that the Catholic women of the United States have learned "to do big things in a big way by their many services on behalf of the Government and Church."

THE VISION REALIZED

Twenty-five years is not long in the life of any organization. It is a period in which the organization, just as an individual, is entitled to its "growing pains," its youthful mistakes, its omissions of important things that should have been done; even its failures. Yet the National Council of Catholic Women has had less than its expected share of these; it has grown; it has developed; it has justified the expectations and the trust placed in it. That it has done so is a compliment of the highest order to the Catholic women's organizations of this country. From the national organizations of Catholic women to the parish societies, the vision of "magnificent unity" in the National Council has been realized. Understand-

ing that in a federation such as the National Council is, the existing society of Catholic women had everything to gain in enriching its work for greater service to the Church and the Nation, the Catholic women have given a truly glorious example of what united prayer, study, and action can accomplish, and without sacrificing one iota the autonomy or identity of the existing society.

In whatever it has done, the National Council of Catholic Women has held steadily before its affiliated groups a deep religious motivation. Under the patronage of Our Lady of Good Counsel; under the guidance of the Bishops, the National Council of Catholic Women has stressed the spiritual development of lay leaders in Catholic Action. To this end it has encouraged organizations and societies to promote among their membership daily attendance at the Holy Sacrifice of the Mass; days of recollection; retreats; family prayer around the Shrine; dedication of the home to the Sacred Heart. One Bishop has said: "The National Council has been blessed because it has never forgotten that its role in the social mission to restore society to Christ calls for a holy and prayerful Catholic womanhood. It has never lost, then, that humility without which no *great* work is done."

SPONSORSHIP OF THE N.C.S.S.S.

It may be said, too, that the National Council of Catholic Women has held loyally to the trust which the Bishops reposed in it when into its care was given the National Catholic School of Social Service for the training of young women in social work. To maintain this school has required struggle and sacrifice. Its more than 500 graduates, working in both Catholic and secular agencies in this country and in many foreign lands, have justified both the struggle and the sacrifice. Again, that the National Council has maintained this graduate school to provide a corps of Catholic trained social workers, is a compliment of the highest order to the Catholic women's organizations of this country. From national organizations to parish societies they have given to its support. Millions of Catholic women have a share in the National Catholic School of Social Service.

If these were normal times, the observance of a twenty-fifth anniversary of a federation such as the N. C. C. W., which is a living proof that the Catholic women of this nation "work together," would take on the character of an historical celebration. There would be reports of its achievements in the fields of adult education (and this story of its development of adult study clubs on a national scale is a worthy achievement); in social action; in legislation; in representation in secular groups to which it has brought Catholic thought. There would be reports of its development, which gives it on this twenty-fifth anniversary a unity of 18 national organizations of Catholic women and 72 diocesan councils; of the part it is playing in the present wartime activities; of the part it will play in Catholic war relief services. But these are not normal times, and only a brief moment can be taken from the working day to mark the anniversary of that "momentous assembly" of Catholic women that met in Washington a quarter of a century ago, at the call of the Bishops, to give reality to a vision of *unity*.

A REMINDER!

April 26th is the Feast of Our Lady of Good Counsel, Patroness of the National Council of Catholic Women.

N.C.C.W. ROLL OF HONOR

There are names that have an honored place in this brief reflection—names of persons who gave the National Council life and meaning: Archbishop Schrembs, chairman of the Department of Lay Organizations; Monsignor John J. Burke, first general secretary of the N. C. W. C.; Monsignor John M. Cooper, executive secretary of the Committee on Women's Activities for the National Catholic War Council; Mrs. Michael Gavin (N. Y.), first president of the National Council of Catholic Women; Agnes Regan, first executive secretary of the N. C. C. W.

For those who have the privilege of carrying on the work which they began, there surrounds the names of these and the first Board of Directors of N. C. C. W. a deep respect and appreciation. For us whose part is only to follow, there is a great ideal associated with the founders. It is a Roll of Honor that is called in naming again that first Board of Directors of the National Council of Catholic Women: From the Province of Baltimore, Mrs. Harry Benziger; Boston, Mrs. Francis E. Slattery; Chicago, Mrs. Edward I. Cudahy; Cincinnati, Mrs. F. E. Mackentepe; Dubuque, Mrs. Louis Nash; Milwaukee, Mrs. James H. Hackett; New Orleans, Miss Florence Loeber; New York, Mrs. Michael Gavin; Oregon, Mrs. Arthur Gerbel; Philadelphia, Mrs. Theresa Molamphy; St. Louis, Mrs. W. T. Donovan; St. Paul, Mrs. W. J. O'Toole; San Francisco, Miss Agnes Regan; Santa Fe, Mrs. Ellen Weckbaugh.

Perhaps all that those at that first meeting would have asked would have been that, twenty-five years later, the hand of the National Council would be turned to so many works for Church and Country that the only way it could celebrate its birthday would be to keep hard at the work it is doing.

SERVICE OF CHURCH AND COUNTRY

"Despite wartime difficulties," writes Mrs. J. Leslie Spurck, president, Los Angeles Archdiocesan Council of Catholic Women, "the Council is continuing to achieve its objectives of serving Church and community. While all of the objectives are spiritual, material means are often used to gain a spiritual end."

Altar and sanctuary work are paramount. Other committees include youth, P.-T. A., films, literature, cooperation with the Confraternity of Christian Doctrine and cooperation with Catholic Charities.

In addition, much war time work is carried on. Great stress has been placed on the coordination of these activities. Credit is due the Catholic women of the Los Angeles Archdiocese for their war work on the home front: 50,000 hours of making surgical dressings, sewing for the armed forces, classes in home nursing, weekly assignments in canteen work at five USO centers, collection of funds for the War Chest and the Red Cross.

Other splendid achievements of the Los Angeles Archdiocesan Council in spiritual, civic and wartime activities are repairing books for the text book rental system sponsored by many parish councils; volunteer nurse assistance to the Public Health Department for work in the parochial schools, arranged by the Council; and providing Christmas gifts for about 700 former Italian war prisoners, who are at present doing war work.

INTERNATIONAL RELATIONS

Encouraging reports on the study of the Bishops' Statement on International Order, the Pattern for Peace, and the Dumbarton Oaks proposals continue to come in.

Planned organization produces results. Thirteen hundred persons attended the paid lecture on the Papal Peace Program and the Pattern for Peace by the Rev. E. A. Conway, S.J., Social Action Department, N. C. W. C., sponsored by the Bridgeport Council of Catholic Women and Federation of Catholic Organizations.

The president of the Monterey-Fresno Diocesan Council of Catholic Women writes that immediately upon the receipt of the letter from Mrs. Garrison, national president, she had copies made and sent to deanery presidents and to the chairman of each discussion group in the diocese. In addition, she ordered a supply of literature for distribution. A number of study groups have been formed.

The Los Angeles Archdiocesan Council of Catholic Women, after carefully studying the Dumbarton Oaks proposals, drafted resolutions and a letter which they forwarded to the President of the United States and to Secretary of State Stettinius, calling attention to the fact that there is "no mention of God, morality or the natural law in the Dumbarton Oaks proposals."

The Cleveland Deanery Council of Catholic Women, after a series of lectures and discussion sessions, held in collaboration with the Cleveland Council, Knights of Columbus, and the national president of the National Council of Catholic Men, issued a resolution, embodying fifteen points, which was to be sent to newspapers, senators, and others.

Among the diocesan councils through whose bulletins or columns in the diocesan press encouragement is being given to the study of international relations are Chicago, Detroit, Galveston, Nashville, St. Louis, and Savannah-Atlanta.

The Sodality of Our Lady, an affiliated national organization, is sponsoring a nation-wide campaign.

Over 1800 pamphlets, leaflets, and mimeographed outlines were distributed during January by N. C. C. W. Up to mid-February, almost 1200 copies of material had been sent out in response to orders from various dioceses, including Brooklyn, Charleston, Columbus, Duluth, Grand Rapids, Harrisburg, Helena, New Orleans, Oklahoma City-Tulsa, Paterson, Peoria, San Antonio, Springfield in Illinois, Superior, and Toledo.

DIOCESAN COUNCILS MEET

So fundamental to Christian living is a strong family ethic that intensified study of this subject continues to be stressed.

"All postwar planning will be futile unless family unity is reconstructed and solidified," said the Very Rev. Msgr. August R. Fussenegger, spiritual director, at the sixth annual convention of the Indianapolis Archdiocesan Council of Catholic Women, December 15.

The need for greater participation by parish groups in the work of the Committee on Parent and Family Education was an important subject discussed by the Brooklyn Diocesan Council of Catholic Women at its 4th Annual Convention, held January 27 and attended by 200 delegates from affiliated parish and inter-parish groups. Another interest of the Brooklyn Council is the rehabilitation program being undertaken by the WACs. Mrs. Thomas G. Garrison, national president, addressed the luncheon meeting which was attended by approximately 800 women.

The restoration of strong family life, the study of national and international events, peace proposals—particularly the Dumbarton Oaks proposals and the Bishops' Statement on International Order—and the eradication of racial prejudice

were among the worthwhile projects outlined at a meeting held January 30 to complete organization of the Youngstown Diocesan Council of Catholic Women. The women were urged to read the Catholic press, because "it gives the Catholic outlook on all that transpires in the world. It gives Christ's viewpoint."

Presidents elected at these meetings were: Mrs. A. C. Widener, Indianapolis; Mrs. Arthur S. Aubry, Brooklyn; and Mrs. Wm. F. Rodgers, Youngstown.

WAR RELIEF ACTIVITIES

Despite many worthwhile and pressing home activities, Council affiliates are enthusiastically assuming and carrying out relief work for needy victims of the war.

One of the most recent and most enthusiastically accepted tasks has been that of making garments for the destitute natives of the Philippine Islands. This project of sewing for Filipinos has been undertaken by the National Council of Catholic Women in cooperation with War Relief Services-N. C. W. C. and Philippine War Relief. Groups cooperating are the Diocesan Councils of Catholic Women of the Dioceses of Brooklyn, Chicago, Cleveland, Detroit, Harrisburg, Los Angeles, San Francisco, and Savannah-Atlanta. Bundles for America is responsible for distributing cut garments.

Miss Eileen Egan, of the executive staff of the War Relief Services-N. C. W. C., is addressing affiliated groups of the National Council of Catholic Women in the interest of this work.

Commenting upon the ready response of these groups Miss Egan said: "I got some idea of the efficacy of your N.C.C.W. coordination when I gave a talk in the town of Lancaster, Pa., last week. These good women had already been contacted from Harrisburg and had sent in their quota and were awaiting the garments with great eagerness. There seems to be great willingness on the part of these women to participate in any such relief project under Catholic auspices."

COUNCIL REPRESENTATION AT FAMILY LIFE CONFERENCE

The Family Life Bureau of the Social Action Department, N. C. W. C., sponsor of the recent Family Life Conference held at the Catholic University in Washington, invited a number of leaders of Catholic women's organizations to participate in the program.

Mrs. Thomas G. Garrison, national president, N. C. C. W., came to pay her first visit to headquarters as national president and to preside at a session devoted to a consideration of education for family life. Also participating in this session was Mrs. Robert A. Angelo, past national president.

Others contributing to the Conference were Mrs. Henry Mannix, board member from the Province of New York; Mrs. Joseph Boillin, Jr., board member from the Province of Louisville; Mrs. Mary Filser Lohr, president, National Catholic Women's Union; and Mrs. Carolyn B. Manning, national regent, Daughters of Isabella. Another board member in attendance was Mrs. Thomas J. Smith from the Province of Newark. N. C. C. W. diocesan presidents were represented by Mrs. Arthur S. Aubry, of Brooklyn; Mrs. Robert Donaldson, of Paterson; and Mrs. Thomas B. Grady, of St. Augustine. Three spiritual directors attended the sessions—Right Rev. Msgr. P. J. McGill, St. Augustine D. C. C. W.; Rev. Leo Neudecker, Winona D. C. C. W; and Rev. James C. Curry, Chicago A. C. C. W., who presented an address on the "Pastor and Matrimonial Clinic and Family Peace."

On the evening preceding the opening of the Conference the Lay Organizations Department, N. C. W. C., held a discussion on "Threats to Catholic Family Life" at the National Catholic School of Social Service. Mrs. Garrison was chairman of this meeting, which was presided over by Edward J. Heffron, executive secretary, National Council of Catholic Men.

With Our Nationals

Catholic Daughters of America: Court Forest Glen, Catholic Daughters of America, Silver Spring, Maryland, entertained at a tea honoring the international students of the National Catholic School of Social Service, the latter presenting a program of talks, songs, and dances. Greetings from Miss Mary C. Duffy, Supreme Regent, were read by Miss Margaret J. Buckley, Maryland State Regent. Other speakers were the Very Rev. Msgr. Howard J. Carroll, general secretary, N.C.W.C.; the Rev. Lucian L. Lauerman, director, N.C.S.S.S.; Harry H. Pearson, Division of Cultural Cooperation, State Department; Mrs. Thomas G. Garrison and Miss Ruth Craven, president and executive secretary, respectively, of the National Council of Catholic Women. Mrs. M. J. Murray, grand regent, Court Forest Glen, presided. The various speakers complimented the Court on this gesture of international goodwill.

The Sodality of Our Lady: The Sodality's part in the rehabilitation program for returning servicemen and women was the subject of a session at the seventh annual meeting of diocesan and deanery Sodality directors and Sodality Union directors of the United States and Canada, held in St. Louis, January 16 to 18.

NATIONAL COUNCIL CATHOLIC MEN

Share in Radio Apostolate—
Compulsory Military Training

HOW YOU CAN SHARE IN N. C. C. M.'s RADIO APOSTOLATE

THE Catholic Hour and the Hour of Faith have been mentioned frequently in these columns, and rightly, for they are two of the outstanding religious programs on the air. Since they are so good they merit continual publicity that their messages may be brought into the ever-widening circle of families. This is where your help comes in.

If you are a layman or a lay woman you can advertise these two Hours by word of mouth. Talk to your friends about them. Ask them if they listen. If they do not, encourage them to tune in next Sunday. We get many letters from non-Catholic listeners who say that they tuned in by accident and enjoyed the programs so much that they stayed tuned in to the station and then wrote to national headquarters for a copy of the talk. Some of the listeners write in and ask us for the names and publishers of musical selections so that they may have them performed in their own churches.

So the interest is already there. All it needs is to have you fan it further.

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(Department of Lay Organizations, National Catholic Welfare Conference)

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If you are a member of a parish society, the society in question can establish Catholic "listening posts." This means a group of people decide each Sunday evening or Sunday morning to gather in one of the member's homes to listen to the Catholic Hour or the Hour of Faith, or each member of the group listens in and then the group meets later for a discussion of the talk given on the program.

We would also suggest to parish groups that they respectfully request their pastors to announce the Catholic Hour and the Hour of Faith from the pulpit each Sunday.

If your parish group is willing to distribute circulars describing the Catholic Hour and the Hour of Faith at the Church door, say once a month,we would be glad to provide them free of cost. It need not be remarked that the best way to distribute these circulars is by actually handing them out and not by putting them on a pamphlet rack or a table in the back of the Church. Of course, any surplus could be left on a table in the back of the Church for the use of persons who come in to make a visit during the week.

If you are a teaching religious, many projects can be worked out in the classroom for coordinating the study of the Catholic Hour and the Hour of Faith with the English class and with the music class. In some instances we know of, the teacher assigns the students, as part of their English course, the writing of a theme based on the Catholic Hour talk or the Hour of Faith talk. In many cases these simply take the form of a report on the talks.

In the music classes, especially during the period devoted to music appreciation, reports on the compositions and composers presented on the Catholic Hour and the Hour of Faith would prove interesting and stimulating. All too often students get the idea than any music less current than boogie-woogie is simply dead and dull, but by listening to programs such as these two, the vitality of music becomes quite apparent.

The selections on both programs range from Palestrina to contemporary composers. The literature for the organ is explored on the Catholic Hour, as well as the great masterpieces of Church vocal music.

Space forbids a further discussion of other classroom devices but certainly many more will occur to the ingenious teacher.

If you are a pastor you can aid immeasurably in publicizing the Catholic Hour and the Hour of Faith by announcing these broadcasts from your pulpit each Sunday. Any pastors who would be interested in having leaflets describing the two programs may obtain them by writing to national headquarters. Again we would ask that the leaflets be handed out to the congregation at the doors of the Church as they leave. This could easily be a project in which the Ushers' Club or members of the Holy Name Society could engage in with profit.

Those priests who are chaplains of institutions, general hospitals, veterans' hospitals, etc., can aid in the therapeutic work of the institution by recommending that the patients listen to these two broadcasts each Sunday. The therapeutic value of music is becoming better known all the time. This, coupled with the inspiring addresses on both programs would make very comforting listening for those who are faced with the problem of pain.

In general then it may be said that these means of sharing in the radio apostolate of N.C.C.M., while undoubtedly very effective, can reach their maximum effectiveness only in those areas where the two Hours are broadcast over a local station. We have known of cases where either one or both of the Hours could be picked up only by tuning in on a distant station. Frequently, reception was poor and static was very annoying. The answer in cases like this, is for the Catholics in the locality to urge the station manager to carry these programs locally.

This cannot always be done owing to station commitments at the time the live broadcast goes on the air. In such instances it is well to request the station manager to record the program at the time it comes over the network and ask him to rebroadcast it at a different time. This is admittedly having half a loaf but in the words of the old adage, a half-loaf is better than no bread at all. The success of the Toledo Council of Catholic Men, described in another portion of these notes, shows what can be done through a well-thought-out type of approach to the station management.

Another thing the Catholics of the community can do is to thank the station manager for carrying the programs. All too often the station is flooded with letters of protest if it drops the Catholic Hour or the Hour of Faith, but in comparatively few cases is the station manager ever congratulated for keeping it on. In the words of the popular song, it is always well to "accentuate the positive" in these matters.

Our affiliates know that if there is any way we can assist them in publicizing the two Hours we shall be only too glad to do so. The same offer of assistance holds good for non-affiliated organizations and for priests and teachers throughout the country.

CATHOLIC HOUR RETURNS TO TOLEDO

We quote from the *Bulletin* of the Toledo Council of Catholic Men:

"Arrangements have been completed by the Catholic Information Bureau in respect to the rebroadcast of the Catholic Hour, which will be carried over WSPD beginning Sunday, February 4, 1945, at 11.30 p. m. We urge all parish delegates and their friends to avail themselves of the opportunity of hearing the Catholic Hour and we would appreciate your expression of thanks to the station management for their efforts in making this program available to you."

The Catholic Hour has not been heard in Toledo for some time, but due to the efforts of the Radio Committee of the Toledo Council of Catholic Men arrangements have been made for the rebroadcast described above. The Toledo Council is to be complimented on doing a fine piece of work.

COMPULSORY MILITARY TRAINING AFTER THE WAR

Many of our affiliates have been inquiring about this problem of post-war compulsory military training, so some of the ideas presented here may be of interest.

On November 17, 1944, opposition to the immediate passage of legislation looking toward compulsory military training of all youth of the United States was voiced in a resolution adopted by the Archbishops and Bishops of the United States assembled at the Catholic University of America, Washington, D. C., at the Annual General Meeting. The Most Reverend Michael J. Curley, Archbishop of Washington and Baltimore presided.

Mentioning particularly the Wadsworth-Gurney and May Bills now before Congress, the resolution states three basic reasons why it is believed no such legislation should be enacted at this time. They are:

"(a) This problem should not be settled until after the end of the war and we know what the international situation shall be;

"(b) Those now serving in the Army and Navy should be given an opportunity to express their views on this measure before it is enacted;

"(c) Military requirements until the end of the war can be met by the extension of the Selective Service Act."

The resolution of the Catholic Bishops opposes "the immediate passage of a bill (either the Wadsworth-Gurney Bill or the May Bill) looking to-

ward compulsory military training of all the male youth of the United States."

Two interesting pamphlets on this subject have been published by the National Catholic Educational Association. The first, "The Case Against Peacetime Conscription" by Very Rev. Edward V. Stanford, O.S.A., is unfortunately out of print. The second, "Compulsory Military Training After the War?" by the Rev. David C. Gildea, is available for distribution at the price of 10 cents per copy. Copies may be obtained by writing to the Department of Education, National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

In Father Stanford's pamphlet the author takes the following stand:

In order to get at the heart of the matter, the following considerations need to be stressed:

1. *It is a peacetime, not a wartime measure* that is being proposed. Therefore it has nothing to do with fighting the present war. It is not intended to affect the operation of Selective Service. It is not envisioned as a means of shortening the period of service of the men now under arms or who may be called to arms under Selective Service. It is not designed as a method of providing an army of occupation after the defeat of Germany and Japan.

2. *It is possible to be opposed to peacetime conscription on reasonable grounds* without being a pacifist, an isolationist or one guilty of shortsightedness as regards national defense.

3. It is possible to be opposed to peacetime conscription and still believe that a type of universal military training can be secured in peacetime by other than conscription and under other than the exclusive control of the Army and Navy.

4. It only beclouds the issue, to link up with peacetime conscription such matters as: Improving physical fitness, developing habits of character and discipline, indoctrinating in the democratic way of life, removing illiteracy, etc.

5. It does violence to the meaning of words, whether in war or in peace, to call military conscription (the favorite tool of dictators for more than a hundred years) the *more democratic method* of raising armed forces.

6. Finally, it is most unfortunate in such an important matter, to plead the necessity of haste in adopting such a policy in the midst of hysteria and confusion of wartime.

One of the main reasons, Father Stanford points out, against the advisability of peacetime conscription is the fact that:

It will be detrimental to the religion and morals of our youth. The proposed plan of compulsory military training would remove young men from home and community influences at a time when they need this environment most as a protection against moral and religious laxity. The isolation of large numbers of men in camps, away from the helpful influence of home and community is notorious for bringing about a coarsening of manners, speech and morals. When released periodically from the constraint of camp life, there is great temptation to drinking, carousing and sexual laxity. There is every reason to believe that this problem will be greater in peacetime than in wartime. The young men will all be of the same impressionable age, whereas now the wider distribution of ages helps some. They will all be essentially "buck privates" or "boots." Officer training will be reserved for other programs which are to be superimposed upon the year of military training.

During the present war extraordinary efforts have been made by the Government and by civilian agencies to protect the religion and morals of the men in the armed forces. Under the motivation of war intensive efforts have been made which would tend to peter out under a long-term policy of peace. The young men presently in the armed forces have the motivation of a deadly serious war, the help of chaplains and religious services, the various activities of the USO and of private agencies and individuals, to help, in place of home and community environment, to keep them straight. In general, counteracting forces for good will either disappear or be much weaker in peace than in wartime.

We also quote excerpts from Father Gildea's pamphlet:

The arguments which the proponents of the measure offer are admittedly strong, but the negative propositions are clearly more cogent and more difficult to refute. Some of the statements of those supporting this position are presented:

1. Its need cannot be demonstrated. They assert that compulsory peace time military service in relation to national security and peace deserves consideration only on the ground that it is the one and only means of preserving it. . . .

2. It means regimentation of youth—It imposes on youth a type of conduct, namely, to act as a soldier. It forces him to accept certain issues in modern civil life under penalty of severe punishment. Such service is the very opposite of free, normal citizenship. It disrupts the continuity of educational life and interferes with individual business endeavor. . . .

3. It is un-American and goes contrary to our peace-time traditions, for it contravenes our American philosophy of life and surrenders a precious tradition. It is likewise unfair to make such a radical change while millions of our service

men are not in a position to make their views known. . . .

4. It is one of the worst means of providing the United States with an efficient means of defense, that is, of waging war. Those who present this thought argue that quantity does not spell quality in soldiery as in other things. . . .

5. The technical necessities of a future war cannot presently be visualized sufficiently to train men to wage war on that basis. The specialized technicians of today are provided only with a very imperfect knowledge of the requirements of the future. Time, place, weapons are the unknown future determinants. . . .

6. This action, especially now, is equivalent to saying that all peace efforts are doomed to failure. While endeavoring to build up international collaboration, in principle we assume the opposite role in the broadening of our national armaments. . . .

7. It means abandonment to the government of the primary duties of the home and the school in the matters of discipline, physical fitness, American indoctrination, social, religious and racial tolerance, etc. . . .

8. It is incompatible with Secretary Hull's foreign policy which he has stated to be: "International cooperative action must include eventual adjustment of national armaments in such a manner that the rule of law cannot be successfully challenged (and) that the burden of armaments may be reduced." The first overture to peace is the scrapping rather than the adoption of the European system of conscription.

9. We should heed the warning of our Founding Fathers who wrote into the Declaration of Independence their fears about large peace-time military establishments when enumerating the "injuries and usurpations of the King:" "He has kept among us in time of peace, standing armies without the consent of our legislature. He has affected to render the military independent of and superior to the civil power."

10. There is nothing in the requirements of the nation with regard to our present military needs whose provisions cannot remain in force for the period required for the policing of the conquered countries immediately following their defeat. . . .

FEDERAL AID TO EDUCATION

(*Continued from page 4*)

ray, chairman of the Senate Committee on Education and Labor, Monsignor Frederick G. Hochwalt expressed opposition to Bill S. 181 because it discriminated against the 2,399,908 children who are enrolled in 8,017 elementary schools and 2,119 secondary schools maintained by Catholic citizens. These citizens, Monsignor Hochwalt states, are "supporting these schools out of their own resources and at the same time paying their share of the taxes which support public education. . . . It is un-American to offer as an argument for federal aid to education the poverty and need of many children, and at the same time to exclude millions of other children, equally poor and in need, because of religious or racial considerations." The determination of Catholic authorities to secure equitable treatment for Catholic children in Catholic schools was well expressed in a telegram directed to Senator Taft by Archbishop John T. McNicholas, episcopal chairman of the Department of Education, in which he objects to the enactment of Bill S. 181 because "it does not make due provision to distribute federal funds directly and not through state channels when state constitutions prohibit the distribution of funds to any school except those of one's system."

The Catholic stand is positive. If the federal control of the internal management of the American schools is effectively eliminated, legislation for federal aid in those areas where it is needed as the only means available for providing adequate school opportunities should be enacted. Such legislation must provide for assistance to all children in need of help without prejudice to race, color or creed. This stand is democratic in the truest sense of that word.

RADIO SCHEDULE

THE CATHOLIC HOUR: (NBC Network)
Every Sunday 6:00 p. m. E. W. T.

RT. REV. MSGR. FULTON J. SHEEN
of the Catholic University of America

Monsignor Sheen will continue his series of talks during the month of March on the general subject: *You*

Programs of varied musical selections will accompany Monsignor Sheen's talks.

THE HOUR OF FAITH: (Blue Network)
Every Sunday 11:30 a. m. E. W. T.

REV. TIMOTHY J. MULVEY, O.M.I.,
will continue his series of informal talks on "Just Plain Numbers" during the month of March.

Music will be provided by the Hour of Faith male quartette and instrumental ensemble under the direction of Paul Creston.

reports for 1942, and many for 1943, and the Board has continued to work out total estimates. All of the nations of the Western Hemisphere, where postal communications were easier, sent in estimates for 1942 and 1943. A large new group of producers as well as new consumers will be created by the war. Some nations, unable to get needed supplies, have begun to cultivate their own sources of supply. The Japanese have spread consumption of drugs in some conquered areas. International cooperation to limit the trade to medicinal and scientific needs will be more urgently needed than ever. Again we meet the question—a new organization, with all the work to do over again, or reorganization of the old organization in the wider framework?

It would be possible to go on at length in surveying the League's work in the field of social welfare. The mandates system and the protection of European minorities could be included, as could be also the work of the I. L. O.; but they will be discussed elsewhere in this series. Several Geneva agencies have shared interest in the protection of women and children, and of the family, although they have been handicapped by wide differences in the status of women. The I. L. O.'s aims are clear in the Charter of Labor produced last spring at its Philadelphia meeting. It works toward ending slavery, child labor, forced labor and peonage, and toward the protection of working mothers especially. The nutrition of children interested the Health Section; the Social Questions Section maintained a Child Welfare Information Center for the assistance of governments. The Committee on the Traffic in Women and Children used field workers to study this pernicious traffic in Europe and the Americas in the 1920s and in the Far East in the 1930s. A Far Eastern conference on the traffic was held in Java, with prospects of national reform. A permanent committee on slavery made an exhaustive study of the slavery of men, women and children, chiefly in Africa and the East, just before the war broke out. A Commission of Enquiry has examined labor and peonage conditions in Liberia; some recommended reforms have been effected there. Most of this activity has been ground work; man's exploitation of his fellowman has been laid bare. Action still remains to be taken; when enslaved populations are aided into the material possession of personal dignity, the effects on the rest of the world must be enormous.

It must be expected that when this war is over there will be thousands of separated families whose members will seek reunion. The number of "displaced persons" runs into the millions. Some will wish to return to their homeland, others will not. Congested areas may not welcome returning emigres. The sheer size of the problem makes it certain that much time will pass before these persons will all be assimilated again into the status of citizens busy at peace time work. To care for some of these unfortunates, at least temporarily, United Nations' representatives have created the relief agency known as U. N. R. R. A., outside of the League. U. N. R. R. A.'s work is limited and barely scratches the surface of the relief problem. When the United Nations or an international world organization squarely meets this problem in peacetime, they may draw upon the League's experience with refugees. Dr. Friedtjof Nansen's work in the settlement of refugees and transferred populations after the first World War will live in history. Russians, Greeks, Armenians, Turks, citizens of the Saar and minority-groups from Turkey claimed his attention by the millions. Governments like that of Bulgaria gave state assistance in large sums for aiding this work. The I. L. O. assisted in finding employment for the migrants; and a special League of Nations Passport, now known as the Nansen Passport, was recognized by over fifty governments to give such persons freedom of travel. Nansen identity certificates have been issued since 1933 by such governments as signed a League Convention in 1933. When the Nansen Office went out of office in 1938, nine years after the man for whom it was named, 600,000 persons remaining under its jurisdiction lacked further help. Later efforts of the League to protect German refugees proved fruitless in the disordered state of the world. The League bodies never wished to undertake permanent responsibility for direct aid to migrants, because it lacked an agency with adequate authority for handling all the technical details with national governments, and it recognized the unwillingness of many states to make their immigration and emigration laws more liberal. As the millions of present day emigres create vast centers of international unrest and swell the tide of stateless persons, something must be done vigorously and soon to remedy the situation. Only when such unrest is a thing of the past and men and nations are again cooperating without using military force nationally to attain their natural ends, will some semblance of peace return to the world, and charity reign. For the advance of that true charity, the social activities of world organizations have been smoothing the road.

dent of the National Council of Catholic Women, had this to say: "We are painfully slow in putting into operation the parish credit union, the maternity guild, the free Catholic school, even in parishes where it could be done; securing legislation for free textbooks and free transportation for our Catholic children; all of which would immeasurably help the young father and mother. But even these measures do not strike at the root of the evil of an inadequate wage for the white-collar class, which includes many poorly paid professions, such as teaching, and an uncertain wage for the laboring man."

Dr. Thomas H. Locraft of the Catholic University, speaking on housing, referred to our housing situation as a "disease of our cities." This disease, he stated, "lies deep, and if we are to restore health we must have open minds, willing to examine proposed solutions without prejudice. The cure may require some drastic treatments, but need we have fear of pioneering? Beyond these intangible frontiers lie the new cities, the homes of our families of tomorrow. Our task is to make them in reality what our pioneer forefathers dreamed they would be."

In his address on "The American Birth Rate and the Religious Factor," Dr. Oliver E. Baker of the University of Maryland spoke of the deteriorating effect of the city on the family. By way of a cure he suggested suburban or rural living. Said this eminent non-Catholic population authority: "I hope the Catholic Church will continue to oppose the tide towards family disintegration in the cities, will emphasize the values of the rural environment, and encourage every city family that can leave its Sodom-like surroundings to move into the country, where the probability of family preservation is twice that in the city." He added this advice: "But the father should not give up the city job—in most cases this would prove economcially ruinous. Nor should the home site selected be so far in time or money from that job as to prove discouraging to the new undertaking."

At the opening of the special youth sessions on the last day of the family convention, an appeal was made by Bishop Hurley to Catholic youth to restore, as the homemakers of tomorrow, the all-important unit of human society, the Christian family. His Excellency addressed his words to the students at a Solemn Mass offered in the shrine of the Immaculate Conception. He suggested in detail ways and means of building cultured Christian homes that would prove a sure road of happiness to them, and "indeed renew the face of the earth." The Mass was offered by the Rev. Paul F. Tanner, director of the Youth Department, assisted by Rev. Philip Sullivan, S.J., moderator of the Georgetown University unit of the National Federation of Catholic College students, and Rev. Terence Kuehn, O.F.M., chaplain to the Newman Club at the University of Maryland. The "workshop" session which followed was presided over by Dorothea F. Sullivan, professor of Social Group Work at the National Catholic School of Social Service, Washington. Miss Sullivan told the students that housing, general economic conditions, labor organizations, and race relations, are factors that are closely related to the well-being of the family and therefore merit careful study by Catholic students. She urged them to study them in the light of the social encyclicals. Also participating in the youth sessions were the following: Miss Veronica M. Vander Heyden, executive secretary of the Newman Club Federation; Miss Margaret Mary Conway, executive secretary of the National Federation of Catholic College Students; Rev. Jean-de-Brebeuf Laramée, O.F.M., French-Canadian priest studying at the Catholic University; Miss Louise Burke of the Newman Club of the University of Maryland; Miss Marie Cotten of the Newman Club of Howard University; Miss Lucy McNamara, second national vice president of the National Federation of Catholic College Students; Miss Regina Daley of the College of St. Rose, Albany, New York.

In a brief report regarding the disposition of the proceedings of the previous year's convention the following facts were noted: The largest number of copies went to pastors. In approximately a dozen instances dioceses secured quantity lots and distributed them. The largest number going to any diocese went to St. Augustine. A very close competition for first place was the Archdiocese of San Francisco. Many copies went to Catholic high schools, colleges, seminaries, nursing schools, universities, and libraries. A large number also went to a variety of national and local organizations. In one diocese alone, for instance, local councils of the Knights of Columbus disposed of more than 200 copies. Twenty-one bookdealers handled copies. Limited numbers of copies also went to secular agencies such as welfare boards and health departments.

It is expected that the demand for copies of this year's proceedings will be even greater than that for last year's. And it is hoped that the content of the volume will be brought to the attention of even larger numbers. This expectation and this hope is based on a renewed family consciousness that is rapidly developing.

What They Say About

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